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OR,

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RELIGION AND MORALITY ARE THE BASIS OF HUMAN FELICITY.

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MORAL.

Address to young people.

PROVERBS. 7. 1, 2, 3.

"My son keep my words and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."

THE attention paid to *this meeting by a respectable number of young ladies and gentlemen, hasconferred an obligation on me, which I have no disposition to forego, of addressing a discourse to them on a subject, which it is conceived, can be deemed secondary in its importance to none other.

I HAVE no disposition in the out-set of this discourse formally to solicit your attention to what may insue, because I am persuaded from what has already passed, there is no ground for suspicion of all that regard to which the suggestions may be entitled.

** This discourse was originally addressed by the editor to the young ladies and gentlemen of his congregation, and is now inserted in the Evidence by request.*

THE words I have read to you embrace the substance of the sentiments I shall now attempt to lay before you. If however, there should be any digression from what should rise naturally from the order of the sentiment touched in the passage, there will be a scrupulous regard against the least departure from the standard of unerring truth. You will consider, that in the progress of the discourse, I must be indulged with my usual plainness of speech, and you will take no offence if I should name vices, in which, for the world, I would not implicate one of you.

SHOULD you on the first hearing, in any point, disagree with me in opinion, I request you would take time for reflection and decide with candor.

IT is well to remember, that the passage I have read to you, was spoken by a man under the immediate influence of the spirit of God. There can be no error, therefore, in the foundation on which we are about to build.

KEEPING the spirit of the subject in view, I intend 1st to show, what principles and practices, the young, should cautiously avoid.

2. what principles and practices are to be cultivated and scrupulously pursued,

3. Name some of the principal motives to virtuous actions, and the dissuasives from dishonorable pursuits, contrasting at the same time their opposite tendencies and ends, leaving it at your option, to choose for yourselves, the course of conduct, which on mature reflection, is least liable to the censure of your own judgments.

1. I shall attempt to shew what principles and practices the young should cautiously avoid.

No sooner does the mind begin to open upon the scenes of human life, than it discovers a difference between those principles and pursuits which are honorable and virtuous, and those which are dishonorable and vicious. The mind begins to remark and judge for itself at an early period. The young, are not unconscious, that looseness of principle and unguardness of life, will ultimately prove disadvantageous; and that manly and virtuous principles and actions ennoble the soul, inspire serenity of mind, and as they secure confidence, give weight and dignity to character which cannot be too highly appreciated. To be always viewed with a suspicious eye, to have those who converfe and transact with us on their guard as against an inveterate foe, is an evil, which vastly outweighs the gratification arising from unruly indulgence. Young and old, indeed all men, have similar impressions on this matter. They theorize alike. They feel that vice of whatever name, detracts from true merit, and that virtue is an inherent excellency which we have no power to disrespect. All men are together in feeling and private judgment respecting what may be tolerated in practice and what not, however great may be the disparity between their characters and actions. God has erected in every man's breast a faculty which distinguishes between right and wrong, and which would as soon cease to exist as not approve of the former, and disapprove of the latter.

So much, therefore, seems to be given, that every man is necessitated in his conscience to testify against base principles and pursuits.

To expatiate on particular practices, which some would deem unlawful, is liable to incur censure from others, who have been accustomed to reflect differently. Though virtue and vice are entirely opposite in their natures, yet they are sometimes so intermixed, as to require a critical eye to mark with exactness the dividing line between them. Crimes which are palpably glaring, such as robbery, theft, and murder, we all as one, view, with detestation and abhorrence; while those of less flagrant aspect we scarcely rank in the class of what we are to disapprove and avoid. But it is well to remember, that partial deviations from strict rectitude in principle and action, though at first, we deem them wrong, are followed by a train of consequences, which in the end are subversive of true honor and fatal to our best good.

Vices of the fewest blots and which are marked with the least infamy, and are scarcely censured as disreputable by the world, are often ruinous in the issue. They often decoy the young and incautious of danger, and lead them imperceptibly down the enchanting declivity from whence they have no resolution to return. More is depending on the first steps taken on forbidden ground, than a-

ny other, and yet these steps are often taken, when the mind has the least suspicion of danger.

Sin in its nature is progresive, and the least yielding to its influence, is connected with those farther advances, which have plunged thousands into the gulf from which there is no retreat. I mention these ideas as they lie in my mind, and am convinced of their correctness in the light of unerring inspiration.

With the foregoing preface, to which, it is supposed there can be no reasonable objections, I shall descend to those particulars, which present themselves on the negative side of the subject; and point out, what principles and practices, the young are cautiously to avoid;

1. It is their duty and interest to avoid all unreasonable diversions and amusements. That those who are in the vigor of youth should affect to assume the airs of those in the decline of life, would be both disgusting and unnatural. Such an endeavor is no where required in the scriptures, and it would in fact be doing violence to that sprightliness and energy peculiar to their age.

Neither is there an impropriety for the young of the different sexes associating together. This ought to meet with encouragement from those who are sought untofor counsel. Associations of this kind, if regulated bydiscretion,are veryimproving both to the mind and manners. Neither is every degree of diversion and amusement to be excluded from young people. Recreation is healthful, and prepares persons to enter with renewed resolution upon the business of their several pursuits. But then, it is highly necessary that amusements be restricted within proper limits. The recreations of youth,whatever be the name they bear, should never clash with the strictest virtue. Never should they incur the censure of an enlightened conscience, and in no instance be a violation of divine command. In this, I apprehend, all the young people present will cordially assent. They will agree that in all their social intercourse, they are bound to be innocent, never to be unreasonable, always to have a conscience void of offence, and in no case break the commandments of God. If you agree with me so far, you will agree with me still farther, that unreasouable diversions and amusements are in no case to be tolerated. But still you may ask; what amusements are unreasonable? I answer, such as are irreconcilable with religion. Such as you should be afraid to answer before your Judge; or such as you could not at the time, petition God to succeed. In diversions and recreations regard should be had to the good of others, as well as our own. It should often recur to us; Does the example we set any how tend to the injury of others? Can they with safety to their reputaion, and innocency imitate the course we are pursuing? We should never consent to do an action ourselves which under similar circumstances we should disapprobate in another. There is no little danger of exceeding the bounds of innocency and decorum in what is termed recreation, from the natural propensities of human nature. To keep these under the government of reason requires the utmost caution. We are disposed to be partial towards the indulgences which are gratifying and very liable to be led beyond what the the cool moments of reflection can justify. In amusements, the young will be wise never

to act precipitately, always to estimate what they are about to do on the scale of reason, and not allow passion to usurp dominion over their nobler powers. Should conscience be permitted its due influence, and God's word be submitted to as binding, the young would be secure from the excesses which, too frequently have been a source of remorse and disgrace. What renders the danger more imminent, from that quarter, is, that we naturally have a sinful heart, one fruit of which,is, to warp the judgment, and thereby lead us into those devious paths which cannot be trodden either with innocency or safety.—Courses to which we have a very strong inclination we are always endeavoring to justify, and if they are such as we cannot wholly approbate, yet we palliate the evil, and as far as possible excuse ourselves in pursuing them. What man wants very much to do, he will labor to make himself believe is right. But would you be properly guarded against committing sin in your diversions, instead of first consulting your feelings, and asking them what would be most gratifying, you will ask what is right? What in this case does reason dictate? Can I approve of what I am contemplating to do in a dying hour and at the bar of my Judge? Can I call the Saviour himself to witness to the purity of my motives and the innocency of the actions to which I am now invited, and in which I am thinking to engage? These and similar questions will be of great use in guarding and regulating your hours of social intercourse.

That there are wide departures from the line of rectitude in what are called diversions, you will readily admit. All rational bounds are frequently superceeded, and at too great expence; not only of property, but that which is more, of time, of reputation, of a good conscience, and of the approbation of an infinitely gracious and sin hating God. I have now said all I intended upon the subject of diversions and amusements, feeling that nothing has been suggested which will entitle me to the epithet of illiberal on the one hand, or to a want of fidelity and the purest regard for your honor and happiness on the other. Leaving this part of the subject to your dispassionate reflection, I observe in the

2nd place that it is both for your honor and happiness scrupulous to avoid every species of falshood and dissimulation.

Truth is a gem too precious to be sacrafced on the altar of equivocation and falshood. As we are bound by every dictate of reason and religion to regard truth, its opposite must be strenuously resisted. You will do this, if you regard your own peace. A person who indulges himelf in lying carries with him the sentence of self-condemnation.

As we abhor the crime of falshood in another, we are obliged to condemn it in ourselves. Every liar knows his own character to be despicable, and this conviction is a source of constant disturbance. To lie down and rise up under the galls of a guilty conscience, is an evil, which can never be too much regretted, or too sedulously avoided. That falshood is attended with remorse by the person who circulates it,is the most favoroble circumstances attending him. For if through long continuance, in this species of iniquity, the liar becomes callous to feeling, the probability of reformation is reduced almost to none at all, and we havelittle hope left but that

his last departing moment will be with a lie in his right hand.

THE evil of falshood, may also be seen in this, it attaches infamy to character. The liar may for a while lurk under the foul covert of deception, but eventually he will be drawn from his hiding place, and his crime become matter of pulicity. Thus exposed, he forfeits his title to confidence and is held in deserved contempt.

THOUGH this vice can expect none other than its just demerit, yet the young are not a little exposed to contract a habit which approaches towards falshood. They begin to equivocate about things they deem of little consequence. From this beginning, they proceed till by degrees they form a habit too rigid to be easily overcome. There can not be too great stedfastness against this vice. Like theserpent in embryo, falshood in its commencement may secrete its poison, but when grown to maturity, it vibrates its venomous tongue, contaminates whatever is within its reach, and involves those evils, we should strenuously avoid. If therefore, you would be reputable, innocent and free from guile, you will abhor the lying tongue. You will set your face as a flint against the first appearance of the insidious foe. Quell at once the purpose so soon as sensible of its inward motions, and gain a conquest over this evil, before the weapons of defence are snatched from your hands. For if once you are made a prey to this vice you sustain a loss for which the world can not give an adequate compensation.

FOR what is a man's life worth, if his word cannot be credited, if he is bent on falshood? Such an one must be despicable in his own eyes and worse than a nuisance in the place in which he resides.

3d. Slander which is nearly allied to falshood can not be toleraled without the sacrafice of all title to a fair reputation. Slander is to reproach and censure others without cause. It is falshood particularly aimed at the character of our neighbor. This vice has its grades in enormity from its lowest shades to the deepest die. Slander which is the least reprehensible is retailing unfavorable reports at second hand. Those who have inlisted in this infamous business are sometimes called tale bearers or tattlers. This class of people are fond of reporting all that has any how come to their knowledge to the disadvantage of the person whose reputation is attacked. Instead of examining into the foundation of what they have heard, they deal out the fell ingredients and with apparent design to make an immpression on the mind of those who listen to them. Sometimes persons who act this part, perhaps have little evil design. In certain cases this may be done for the want of due consideration. In other cases it may be the fruit of habit, acquired from the ill example of those who had the care of their early education. Often, however, without doing violence to the most favorable conclusion, the evil is fed from a more impure fountain. In no instance is it reconcilable with benevolence. Taken in the most moderate sense it is an evil. In its highest grade it is a crime of the blackest cast. What more detestable than to rifle a man of that he holds most dear. It is a kind of robbery in which there is an immense loss sustained by the one party, without any thing gained to the other. If a man steals your money he converts it to his own use; but if he deprives you of your reputation, wherein is he a gainer? It is true the slan-

derer may imagine that by sinking others, he may raise himself. And a very great class of evil speakers are influenced by this base principle. But it is a principle as falacious, as it is detestable. The slanderer while he injures others, injures himself more. He is the herald of his own infamy in every instance in which he traduces others. On every account slander of all descriptions should be avoid, ed. And if so young people should revolt from it as incompatible with true virtue, self.complacency, and the favor of God.

Matthew's and Luke's Genealogies.

THE following attempt to show that these genealogies furnish no argument against inspiration, but a strong argument against Socinianism, is submitted to the editors of the Panoplist.

MATTHEW plainly gives the genealogy of Joseph, the reputed father of Jesus. At the same time he clearly intimates that *Jesus was not the son of Joseph.* For instead of continuing the phraseology, which he had used all along, and saying, *Joseph begat Jesus*, he says, "Joseph, the *husband* of *Mary*, of *whom* Jesus was born." The same is intimated in Luke 3. 28. "Jesus, being, *as was supposed*, the son of Joseph." If we adopt the opinion of a well known critic, the original words, which we render, *as was supposed*, rather signify, referring to this genealogy *as it was legally settled, or found on record.*

IF it be asked, what purpose then is answered, while giving the genealy of Jesus Christ, by introducing Joseph, if Joseph were not the real father of Jesus, ? We reply; Joseph was the oldest branch of David's posterity; and it was understood, that by marrying Mary after he knew the miraculous conception of Jesus, he adopted Jesus for his son, and so raised him to the dignity and privileges of David's heir. Matthew does not call Joseph the father of Jesus, but *the husband of his mother;* and so proves the title, which Jesus acquired to the kingdom of Israel through his adoption.

LUKE teaches us the *natural descent* of Jesus; that is, he gives us his genealogy by his mother's side. Mary was undoubtedly *the daughter of Heli.* Because she is called so by the Talmud; and chiefly because we have no true genealogy of Christ, but only two different views of the line of Joseph, his reputed father. But this would not prove that Jesus was properly *of the seed of Abraham and of the house of David.* The omission of Mary's name in this genealogy is easily accounted for. The families of women were not enrolled under their own names, but under the names of their husbands. And this account was copied out according to the custom of the Jews, from their authentic records under the husbands name.

IN Luke 3. 23. the words, *son of Heli*, applied to Joseph, need not imply any more, than that Joseph was *Heli's son-in-law*, or son by marriage with his daughter Mary.

THE apparent difficulty, here considered, constitutes one of the objections of deists against the bible; and this is one of the instances, in which their objections spring from a mind, greatly needing instruction.

This genealogy is very impor-

tant, as it shews that the innumerable prophecies, which speak of Christ as *the seed of the woman, the descendant of Abraham, and the offspring of David,* are fulfilled in Jesus of Nazareth.

Panoplist.

A POEM ON JUDGMENT.

Written by the Rev. Beriah Hotchkin.

(Continued.)

THE livid light'nings round him play,
Th' attendants of that solemn day,
Tempest and storms more dreadful blow,
Than ere were known on earth below.

An earthquake shakes the solid ground,
And spreads dire havoc all around;
The mountains high, the mighty hill,
Torn from their seats the vallies fill.

Old ocean feels his sov'reign pow'r,
In that avenging awful hour,
And high to heav'n he rolls his tide
Spreading destruction far and wide,

Imortal eyes behold the sight,
Sinners are fill'd with dire affright,
Their worldly business all is left,
Of ev'ry earthly joy bereft.

The atheist now believes a God
And shrinks from his avenging rod.
The scoffer who his coming scorn'd,
and from his word would not be warn'd,

Too late his sin and madness sees,
And finds his heart with horror freeze.
The young, the jovial, and the gay,
Who would not walk in wisdom's way;

But all good counsel did despise,
And would not hear the good and wise,
Who spent their time in sport and play,
They now behold the dreadful day.

No bargain will the buyer make,
No money will the seller take,
The marriage feast is now forsook,
And on its dainties none will look.

Some to the trembling mountains fly,
Some to the craggy rocks do cry,
And vainly wish beneath their load
To scape the vengeance of a God.

Each seeks a cover from the eye,
Of Him who now is drawing nigh,
None of their deeds will bear the light,
Or stand approved in his sight.

With kindling joy and sweet surprize.
To heav'n the righteous lift their eyes,
And see their king in pomp descend,

Their Judge,their Saviour,and their
Friend.

And now the earth being near at
hand,
The heav'nly army make a stand,
To see displays of Jesus' pow'r,
In this most dreadful pleasing hour.

When lo! before their wond'ring
eyes,
A glorious throne of state arise;
On mossy columns see it plac'd,
With pearls and gems divinely
grac'd.

More brilliant than the arching
bow,
And whiter than the new-fall'n snow,
Its lustre shines supremely bright,
And streams around a flood of light.

On this Messiah takes his seat,
Cloth'd with a garment to his feet,
which round his sacred body thrown
Is girded with a golden zone.

His head and hair than wool more
white,
His count'nance than the sun more
bright,
His voice when rais'd will sound far
more,
Than beating waves against the
shore.

His eyes more piercing than the
fire,
Sees ev'ry thought and vain desire;
His feet are like the burnish'd brass
Which through the fire is made to
pass.

His awful voice he raises high
Which thunders thro' the vaulted
sky,
Louder than trumpets' hoarsest
sound,
It rends the air and shakes the
ground.

Its solemn accent sounding clear,
Reaches to ev'ry mortal ear,
"Arise ye dead to judgement come
And hear from me your final doom."

With energy and life divine,
It changes all the sons of men,
Immortal each is swiftly made,
And fitted for a future state.

(To b continued.)

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